1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

songs it is the woman who takes the initiative in a love affair and seduces the man with whom she falls in love.

The general impression one gets from the folksongs is that women enjoyed much greater freedom in the past than they do today. It is probable that in the last 200 years Coorgs have orientated themselves more and more towards the patrilineal Kannaḍigas and moved away from the matrilineal Nāyars. This was accompanied by denying women active roles at the caste dances and festivals, and the home was seen more and more as their proper sphere of action.

But nowadays, under the influence of Western ideas, the Coorg woman is once again coming to the fore. Education is more widespread among Coorg women than among the women of other castes, including Brahmins. They are nurses, teachers, and doctors, and do not hesitate to live outside Coorg. The economic position of Coorgs and the fact that they marry comparatively late are some of the factors responsible for the greater spread of education among Coorg women. The greater ease with which Coorg women have 'emancipated' themselves is probably because they have not been as long under patriarchal ideas regarding womanhood as their sisters in the eastern part of the Peninsula.

VII

Among Coorgs, as among other Indians, respect has to be shown to elders. When a Coorg meets an elder on a ritual occasion he has to salute the latter by bending the upper half of his body and touching the elder's feet thrice with both hands. After each touch the younger man takes his hands to his forehead, where he folds them together. The elder touches the bent head of the younger man with both hands and then brings them together at the chest or forehead. A woman elder is expected to take only her right hand to the right side of her forehead, but I have seen women acknowledge a salutation in exactly the same manner as men.

When he is saluted an elder usually utters a blessing like 'may you live long', or 'may you live happily'. But sometimes the blessing might be a long one, carrying a prayer to God and the ancestors to grant the younger person longevity, happiness, and 'eleven children, boys as well as girls'.

When two equals meet they salute each other merely by bringing

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

776 778 considered sacred, and it is not permitted to cut it down. A woman in her periods is not allowed to go near the platform as cobra-deities are considered to be specially sensitive to defilement. If this rule is not respected, she, and probably the *okka* of which she is a member, will suffer misfortune. The cobra is a sacred creature and he who kills it will suffer from a skin disease like leucoderma.

243 778 There is an attitude of ritual respect towards the ancestral rice-field. This is specially noticeable when the crop is standing: a man may not wear sandals while walking through it, or hold an umbrella over his head, or whistle.

The rice-field is divided into a number of ridged-up plots and the central plot of the rice-field is regarded as particularly sacred. [846] Formerly it was the custom to bury the umbilical cord of the eldest son in the central plot. A man is supposed to have a special affinity to the place where his umbilical cord is buried. If a Coorg boy is found going to a particular place frequently, his elders twit him, [871] 'Is your umbilical cord buried there?' Nowadays the umbilical cord is buried in the yard of the palace of Mercara, or in a school-compound, because Coorgs want their sons to do well in examinations and become high government officials.

764 778 A part of the ancestral estate is used for burying or cremating the dead members of the *okka*. The part where corpses are buried is called *kēkaḷa* while the adjoining part used for cremation is called *tūṭangaḷa*.[1] It is sacred, but in an undesirable way: the term 'bad-sacred' has been used to denote such a ritual condition. (Bad-sacredness includes within itself both 'defilement and 'inauspiciousness'.) A visit to the burial-ground defiles a person and a bath [783] is necessary to restore him to normal ritual status.

764 775 The burial-ground for children may be near the house, whereas that for adults must be as far away as possible. The ghosts of adults [858] are harmful, while children's ghosts are comparatively harmless. An adult has a social personality, whereas a child does not have one. An adult occupies a social role or several social roles. The ghost of a headman or hero or a particularly evil man is more powerful than [765] that of an ordinary man. The mourning-period also varies according to age and social importance of the deceased.

[1] Amongst Coorgs, the corpses of elders and important people are cremated, [564] while the corpses of children and unimportant people are buried. The Brahmins, however, cremate all dead persons except infants, and in many parts of south India castes which want to rise in status give up burial for cremation.

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

Physical and Mental Characters

The Coorgs are a hardy race. They have given proof of being brave soldiers and were much dreaded for their fierce intrepedity in encounters with their enemies. Military officers have commended their fitness for the formation of regiments. They are tall, muscular, broad-chested, strong limbed, and swift footed. Their colour is lighter than might be expected in this latitude. Their features are regular, often distinguished by an aquiline nose, and finely chiselled lips, set off by a well trimmed moustache. According to Holland, the Coorg is taller than the Yerava, has a finer nose, a larger head with a distinct tendency to brachycephalism, and a more perfect approach to orthognathism. Apart from anthropometric results, we have the contrast of colour between the fair (light brown) Coorg and the very dark skinned Yerava. The hair of the former is straight, while that of the Yerava is distinctly wavy, and the broad nose of the latter is accompanied by thick, slightly everted lips. The Coorgs and the Yeravas belong to two distinct ethnic types. The maximum, the minimum, and the average stature, cephalic and nasal indices are given below:

	Stature		Cephalic Index		Nasal Index	
	Male	*Female*	*Male*	*Female*	*Male*	*Female*
Max.	184.5	166.0	90.7	93.2	100.0	74.0
Min.	149.1	131.5	66.5	70.9	46.3	50.9
Avg.	167.1	151 2	80.6	82.9	65.2	60.3

The intellectual and moral faculties of the Coorgs have been for ages dormant for want of opportunities. Consequently they have been observed to be ignorant and superstitious in common with people of lower cultures. The march of civilization during the last 50 years has brought considerable improvement. English schools for boys and girls have been started in important centres. It has been found that Coorg students are by no means backward in intellectual brightness and acquisitiveness. They have a high standard of morality in common with their brethren in other parts of India.

Language

Richter believes that there is a close relationship between the Kodagu and other Dravidian languages; but being neither cultivated beyond its colloquial use, nor possessing any original literature, it hardly deserves the distinction of being elevated into a special Dravidian language, as Bishop Caldwell does. It may be considered a mere local dialect.

Conclusion

The Coorgs numbered 41,026 in the Census of 1931, 20,752 being males and 20,274 females. Their mode of life and pride of race impart to their whole bearing an air of manly independence and dignified self-assertion.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

[P. iii]

PREFACE.

THIS Manual aims at a truthful sketch of the past history and the present physical and political position of the interesting Province of Coorg which has for the last 36 years been under the sway of the British Government.

Great changes have taken place during this period. Coorg, though for a long time a jealously guarded *imperium in imperio*, had gradually to yield to the onward march of civilisation, in spite of the antagonism of its conservative Headmen. Good roads in every direction opened up this once impenetrable mountain-girt tract, and numbers of enterprising British settlers with capital and national energy have already stamped a new character upon the country. By three opposite lines the electric wire has linked Coorg with the grand net of the South-Indian telegraph and consequently with Europe and far distant America. Education is firmly and extensively established, and the administration of the country compares most favourably with that of any well-governed province in India.

By the kind permission of the Superintendent and the Chief-Commissioner of Coorg, I had access for the compilation of this Gazetteer to all the official records bearing on the subject. Amongst these I have found the "Rájéndranáme" and the "Memoir of the Coorg Survey" of great service. The former contains the history of the Coorg Rájahs from 1633 to 1808, composed under the eye of Dodda-Vírájender, the hero of Coorg history. The latter was written by Lieut. Connor of the Royal Engineers in 1817. Though drawn up under the most untoward circumstances, it exhibits a clear and comprehensive insight into the state of Coorg half a century since and reflects great credit upon the intelligence and ability of that Officer.

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4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

cribed to the curses and witchcrafts of enemies. The dead are supposed to trouble the living and to demand sacrifices and other atonements. Many of the Coorgs, though they may despise their old superstitions and neglect their idols, come to believe in nothing but money. The cruel despotism of their Rajahs engendered dissimulation, falsehood and treachery, and lying and deception, bribery and conspiracy are now often enough practised to ruin an opponent and to advance self-interest. The name of the Coorgs is still feared by their neighbours who look upon them as proud, irritable and revengeful men, and such popular estimations of the character of a neighbouring race are seldom without some foundation. It still may happen, that the head of a Coorg house on his dying bed will solemnly charge his sons to reek vengeance on his personal enemies, a bequest which occasions calamitous feuds between succeeding generations.

The Coorgs have hitherto been an unlettered people. The Rajahs, themselves without education, did nothing for the instruction of their subjects. Even the English Government has for many years hardly attempted systematically to raise them in intelligence and character. Only lately most praiseworthy efforts have been made to satisfy the awakened popular desire for education in Coorg, and the provisions made have already borne good fruit in supplying Government with a body of well trained officials, though education is still in its first stage of development.

The public morality of the Coorgs is controlled by a council of elders called "Takka-mukyasteru", who are the moral censors and managers of social affairs, without however any magisterial power from Government. This institution dates from the Rajahs' time and is hereditary in certain families. The authority of the village Takkas extends over offences against social customs, attendance at public feasts and proper conduct during the same, drunkenness and adultery.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

802 193 crude form of the cardinals; e. g. **ondane, dandane, mindane,** etc. the first, second, third, etc.

Only the numbers one and two have three genders, all the rest are neuter.

obbó	one man.	**ibbó**	two men.
obba	„ woman.	**iba**	„ women.
ondú	„ thing.	**dandú**	„ things.

As in Canarese doubling a number renders it a distributive; e. g. **ondondú, dandandú,** etc. every one, two, etc.

Of fractions, which even in Canarese form but a limited system, the Coorg stock is still smaller and refers only to concrete terms viz: ¼ **ārĕ**, ½ **kālú**, ¾ **makkālú**, which help to divide the **Mana** of 40 seers and the **Batti** of 80 seers of capacity-measure and the Rupee.

803 • 871 The Coorgs have no idea of abstract reckoning and fractional arithmetic is a most difficult subject for native teachers.

193 The *pronouns* in Kodagu greatly resemble those in Canarese.

The personal pronouns are declined in the following manner:—

First person: **nā** = I.

	Singular.		*Plural.*	
Nom.	**nā** or **nānú**,	I.	**enga, nanga,**	we.
Obj.	**enna,**	me.	**engla, nangala,**	us.
Gen.	**ennada, éja,**	of me.	**engada, nangada,**	of us.
Dat.	**enakú, nangú,**	to me.	**engakú, nangakú,**	to us.

Second person: **nī** = thou.

Nom.	**nīnú,**	thou.	**ninga,**	you.
Obj.	**ninna,**	thee.	**ningala,**	you.
Gen.	**ninada, nija,**	of thee.	**ningada,**	of you.
Dat.	**ninakú, nangú,**	to thee.	**ningakú,**	to you.

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632 [131] [87] *Nápoklu* is the seat of the Taluq-Kacheri, but otherwise an insignificant place. It is 15 miles from Mercara and on the Rájah's road to Nálkanád Palace. It possesses a flourishing Canarese School which will soon be enlarged into an Anglo-Vernacular School.

635 [634] [162] *Yedenálknád-taluq* separates Kiggatnád from Mercara and Padinálknád-taluq. Its northern boundary is all along formed by the Kávéri. Within an area of 210 square miles, it contains 49 villages and one town. The population of its three Náds amounts to 14,153 souls and amongst them 4,802 Coorgs, 7,314 other Hindus, 1029 Mussulmans and the rest is made up of various classes. This taluq is considered as the focus of Coorg life. Most of the leading Coorg families reside here and as they resisted the temptations of the imposter Abhrambára in 1837, they came in for a large share [243] of the Government rewards. It contains the most fertile [245] paddy fields in Coorg and also extensive European and native coffee-plantations. The Carnatic Coffee Company held here [778] large Estates. There are still fine forests on the Perambóti Ghat, and in Beppunád there is a dense Dévara-kádu, called Kariárbana (blackest jungle,) the residence of Beyturappa, which from superstitious fear is never entered by the natives. In the eastern portion of Ammatnád there are still many waste paddy fields. What in the same Nád is called the "Bamboo-district," is remarkable for its luxuriantly growing coffee-plantations, which, but for the devastations of the coffee-[443] borer, would have been the most productive in Coorg. In this locality a new market has been opened for the convenience of the numerous coolies and the place has been called *Cólepet* in honor of our late Superintendent Capt. R. A. Cole. Another newly founded village in Ammatnád is Anandapur, the first Protestant settlement of a Christian Holeya congregation (1857).

632 [131] The seat of the Taluq-Kacheri is at *Virájenderpet*, a

[Errata: This should read "Periambádi;" See Corrigenda, Cat. 116, p. 499 — Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

exists amongst the ryots. The Kiggatnád rice-fields are extensive and fertile, the grass-lands parklike, the mountain streams numerous, and the forests and jungles rich in valuable timber and bamboos. The Marenád- and Brahmagiri-hills with their cascades of the Barapolle and Laksmanatírtha are picturesque and their shólas and dense forests give cover to a variety of game. Many of the undulating grass-hills (Báne), being almost bare of trees and free from stones, seem admirably suited for dry cultivation, besides there are large pieces of other waste land; but the population is rather scanty and hardly sufficient for the cultivation of their rice-fields, since the abolishment of slavery. There are both European and native coffee-plantations in the Marenád-hills; but the natives seem to derive the greater profit from them. This taluq is in great want of good roads. There is only the military highroad from Periapatna to Cannanore, which is joined at the Gonikopal bridge by a branch road leading to Ponnappet; a trace has been cut to the Taluq-Kacheri and on to Kúrchi to connect Coorg with Wynád, but the work has been stopped. From Marenád a steep ghat, called the Mépalé-ghat, leads into the Malabar country and is used by the Lumbánies and Koramárs, who once a year carry rice from and salt into Coorg. A footpath leads into Wynád over the Brahmagiris by way of Tiranelli.

The south-eastern corner of Kiggatnád is unhealthy and strangers can scarcely be induced to settle there, in spite of the nearness of Kuttadámma's famous sanctuary, which cannot render the place more salubrious; fever, spleen and dropsy are the local diseases.

The Taluq-Kacheri is in *Hudikéri*. The place is well selected, being central and in a healthy locality on the top of a beautiful grass hill, whence a fine view of the Brahmagiris and Marenád-hills is obtained. An English School has been lately established and is promising well.

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Though fully alive to their material interests, the town-people have little desire for or perhaps little faith in education after European fashion. They seem to be quite content with the knowledge of their bazaar-routine. Every Monday there is market, hence the name of the place. (Sómawára=Monday.)

The place is greatly in want of a travellers' bangalow, for which a beautiful site could be obtained near the lodge of the road-overseer. The country about Sómawárpet is very picturesque, especially towards Shanthally, the Mukribetta with a flourishing coffee-plantation at its foot, and the rocks that enclose the Honammana tank. vide p. 15. On the summit of these rocks "Cairns" in excellent preservation have lately been found.

Yélusávirashíme-taluq occupies the northermost part of Coorg. It is a narrow strip of land, about 22 miles in length and 4 in width. Its total area comprises only 91 square miles; yet it contains in its three Hoblis, 168 villages and a population of 17,766 souls, of whom 17,623 are Hindus, 41 Mussulmans, and 98 Native Christians. There are no Coorgs in this taluq; the inhabitants are of the same class as the agricultural population in the adjoining taluq of Hassan. There is a striking contrast between the ryots of Yélusávirashíme and those of Central Coorg. Whilst the latter are well and warmly dressed, comfortably housed and abundantly fed, the former appear very poor and miserable, covered as they are only with a black coarse camlet. They are timid, credulous and submissive to the authority of the Patéls, who find them patient sheep for fleecing, but the Patéls with their connexions are noted as exceedingly litigious amongst themselves and rather troublesome to the Government in times past. The country was wrested from Mysore by the Coorg Rájah, Dodda-Vírappa, who died in 1736, and partakes of the natural features of the Manjarabad district. It is hilly, and some mountains, as the Málimbi and the Uru-uduvé (village-jungles)

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

There are 31 cloth- 383 —

merchants, 32 tobacco-sellers, 41 petty dealers, 8 jewel- 632
makers and 4 money-changers and bankers, which shows, [463]
that the community must be a thriving one. A school con- [871]
taining about 50 children is also maintained by the inhabi-
tants, but like those at Sómawárpet, they show little inclination
to render assistance for the establishment of a Government
English School, though they seem to be anxious to have one,
if every thing is done for them.

2. ADMINISTRATION OF JUSTICE.

a. In the time of the Rájahs.

The Rájahs, having exercised sovereign power arbitrarily, 643
never established any court of judicature, nor framed any 692
code of judicial regulations. They published, however, a 671
Hukum-náma (code) for the administration of revenue, to
which they added a few paragraphs, simply defining the de-
grees of punishment which the district officials might in their
judicial capacity inflict upon offenders without reference to
the Huzur (Huzur, presence, highest authority). By usage
(mámúl) the following judicial system became established:—

The Gauda, the headman of the village, enquired into the 692
complaints preferred by the ryots residing in it, respecting
civil cases or petty offences and settled them upon viva voce
evidence either himself or through a Pancháyat (court of
arbitration) according to circumstances. He was incompetent
to adjudge cases of heinous crimes. The Gauda could try
petty criminal offences, but had to commit the guilty person
to the Kacheri of the Párapatiagár, who could award punish-
ment not exceeding three days. Caste disputes were settled
by the Kuláchára (guardian of the observances peculiar to
caste), who had authority to punish to the amount of 12
fanams or Rs. 3 as. 8. The appeal from the Gauda or his

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

8. EDUCATION.

It speaks well for the Coorgs, that no sooner were they brought under the English rule, than they expressed an anxiety for the education of their children. It was, however, in those days a difficult task for Government, efficiently to satisfy their wants. In 1834 an English and a Canarese School were established in Mercara and Vírájpet and a Canarese School only in Kiggatnád at a monthly cost of Rs. 90 for the whole educational establishment. The result was in due proportion. The Vírájpet School collapsed in 1842 and the teacher's pay was appropriated for the maintenance of five Canarese Schools. For a number of years this state of affairs continued and the annual educational Report ran thus in stereotyped fashion:—"There are (25) boys learning English and (429) learning native languages, making a total of (454) showing an increase (or decrease) of (8) boys in the English and (17) in the native schools." This was the beginning, middle and end of the educational Reports, excellent in their way, short and businesslike, entailing no waste of time in writing or reading them! They said every thing that could be said, testifying to the number of names appearing on the different school-rolls. As for learning English, there were some difficulties. The Schoolmaster could not, of course, be expected to know more, than reading and writing English as well as the copyist in the Kacheri who was better paid. After 20 years of English tuition, there was not one Coorg who could write an English letter or make a tolerable translation from Canarese into English, no one who had acquired any kind of knowledge human or divine through the medium of the English language.

The teaching of the native languages, Hindustani at Mercara, and Canarese in the districts, consisted in reading and writing of the alphabets, getting by heart of multiplica-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

tion tables and, when the scholars had further advanced, the reading and writing of petitions (Arjis). Education there was none, nor was it wanted. The great men in the Kacheris felt quite happy in their complete ignorance, being cunning enough to look after their own interests. What more could be required? Their only care was to keep every thing in statu quo and to oppose every thing like innovation. This, happily, is an account of the past.

In 1855, encouraged by Sir Mark Cubbon, Dr. Moegling, the first Protestant Missionary in Coorg, established an English School at Mercara, the charge of which was placed into the hands of the Rev. G. Richter in May 1856 and in February 1857 the Supreme Government sanctioned a liberal grant for its support. Maintaining its missionary character, the Coorg Headmen, one of whom felt in particular its christianizing influence upon his sons, at first opposed the school with all their might, but the Head-sheristadar, Nanchappa, having been reconciled to the new order of things, the School began to flourish and gain the favour of the people. Unfortunately for Coorg and the School, the Devân Nanchappa, who was a high spirited and influential leader of his people and would have done much for the advance of education, suddenly died by a fall from his horse.

On the departure of Dr. Moegling to Germany in December 1860, Mr. Richter was nominated by Government Principal of the School and with the year 1861 a new period commences in the educational affairs of Coorg.

The educational scheme, proposed by the Principal and heartily approved of by the Director of Public Instruction, the Chief Commissioner and the Supreme Government, has ever since been gradually carried out and comprises, when fully established, the following features:—an unlimited number of Vernacular district-schools, five Anglo-vernacular schools

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

and the Mercara Central School with boarding establishments for Coorg boys and girls.

The number of *Vernacular district-schools* was raised to 25 and the teachers, nearly all of them Coorgs, were trained by the Principal four at a time for 3 or 4 months at the Central School, which served as a Normal School. After a successful examination the teachers' former pittance of Rs. 2½ per mensem was increased to a monthly salary of Rs. 7 with the prospect of Rs. 12 p. m. after five years' satisfactory service. The remodelled Schools were placed under the control of the Principal, who under the immediate orders of the Director of Public Instruction is also Inspector of the Coorg Schools. Once in 3 or 4 months all the teachers assemble in Mercara for a conference with the Principal to give an oral report in each other's presence on the state of their work and to receive further instruction in educational topics.

The school-houses are ordinary native buildings, erected by the ryots who also keep them in good repairs and therefore no school-fees are collected from the scholars.

The lessons, taught in the Canarese language, comprise: reading of manuscript papers and of the prescribed printed prose and poetical books, the latter being a collection of extracts from the best native authors; elementary arithmetic with the current weights and measures; copy-writing and dictation, composition; a short geography and history of Coorg and of India and the map of the world.

It is a most pleasing feature, that nearly one-tenth of the number of pupils is made up of Coorg-girls who in their lessons advance equally with the boys and who are not unfrequently quicker in their answers.

The total number of scholars in these 25 schools amounted on the 31st March 1870 to 1158 of whom 890 were Coorgs, including 92 girls.

The *Anglo-vernacular Schools*, three of which have been

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In the extract from the Proceedings of the Right Honorable the Governor General of India in Council in the Home Department, under date 15th January 1863 after a summary of the preceding correspondence: "The Governor General in Council is pleased to sanction the grant of a sum of money not exceeding Rs. 11,000 for the purpose indicated." "His Excellency in Council also notices with approbation the exertions of Mr. Richter, the Head Master of the School in question, who is stated to have won the 'entire confidence' of the people, and to have been the means of giving the first impulse to the present movement."

Rejoiced at the good news, the Coorgs enabled Mr. Richter to set at once to work. A building committee was formed consisting of the late Superintendent, Major Martin, and the three Head-Coorg-Officials, and having received the needful instructions at Head-quarters in Bangalore, the Principal planned and executed within the next five years under the most trying difficulties the proposed buildings at an outlay of Rs. 32,548—11—7, towards which the Coorgs subscribed Rs. 9,721—15—5, the Europeans in Coorg Rs. 471, the sale of the old school-house produced Rs. 6,500 and the balance was liberally paid by the Government.

The boys' boarding-house is now being fitted up for occupation in the beginning of 1871 and the girls' boarding-house will shortly be ready too. It is being built by Colovanda Cariappah, the first Coorg pupil of the English School of 1856, and now Subadár of Mercara-taluq and always with his friend, Chepudira Soobiah, the staunchest and most liberal supporter of the cause of education amongst his people.

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The Basel Missionary Society, in whose connection Mr. Richter hitherto stood, observed with uneasiness the extraordinary educational movement in Coorg and were apprehensive of being thereby involved in responsibilities which they considered foreign to their missionary operations; they

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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came, therefore, to the resolution of dissolving in the most friendly manner, his connection with them, and Mr. Richter, since October 1863, fully entered the Government service in the Coorg Commission and the Society withdrew from any further interference and obligation in educational matters in Coorg.

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The new Central School was opened in May 1869 and contains now 176 pupils of whom 12 are girls. Besides 93 Coorgs, there are 14 Christians, 28 Mussulmans, 3 Parsees and the rest other Hindus.

The course of instruction, here adopted, aims at a practical education, yet keeping in view the standard of the Matriculation test for the highest class. Divided into six classes, of which the Hindustani and Canarese classes are at the bottom, elementary instruction is first imparted by means of the Vernaculars, which in the higher classes gradually give way to English instruction and Canarese is studied only as a language. The girls, of whom seven are Coorgs, form only for needlework under Mrs. Richter's instruction a separate class, their other lessons they learn with the boys. In the lower and middle classes history is taught in Canarese and consequently the boys are well grounded in an intelligent knowledge of the subject. In geography a thorough knowledge of Coorg in Canarese prepares the pupils for a better understanding of India, Asia, and the Map of the World. Geometrical linear drawing with definitions lays the foundation for Euclid of which the First Book is taught in Canarese in the middle class, whilst the first class absolves the Third Book with deductions and mensuration of plain figures and of solids. Arithmetic leads up to decimals, the compound rule of three and evolutions; Algebra includes simple equations. The study of English comprises: Grammar, composition and analysis of prose and poetical selections; in the same way Canarese is studied in the two upper classes.

4: Richter M, G-5 (ca. 1856-1870) 1870 AWS Coorg AWS

Bitianda Carinppah, Head-Wunshi. 873
Kuttetira Egappa, Treasurer.
Karoeanda Ponnappa.
Shamana.
Chaurira Appeya,
Timoppeya Appeya.
Bittandra Mutteya.
Appaneravana Acheya."

The Plantation not succeeding so well as was anticipated, though it is now in a hopeful condition, the Principal suggested another plan, and in September last (1870) the Coorg Headmen passed and submitted to Government for sanction the following resolutions:— 871 651

1. "With the sanction of Government an *Educational Cess* should be levied on the ryots of Coorg in the shape of a plough-tax, the mode and extent of levying which is to be left with the Superintendent's approval and authorization, to the Headmen as on former occasions.

2. From the children of the ryots thus taxed, no schooling fees should be levied; the fees from other children in the *Anglo-vernacular Schools* only should be added to the local-cess-fund.

3. The money thus raised, which may amount to Rs. 3 or 4000, is not to supersede, but to supplement the ordinary educational Budget-grant and should be spent upon the *maintenance of the Mercara boarding-houses, the upkeep of the Vernacular and Anglo-vernacular school-houses and the extension of Vernacular education throughout Coorg.*

4. The management of the Cess-fund should be vested in the Principal of the Central School conjointly with the three principal Coorg Officials and the eight Subadars."

Thus the Government system of education in Coorg may be said to be of a comprehensive and an expansive character, resting on the sure and proper basis of Government assistance and conjoint local exertions and claiming the interest of all classes of the Coorg population. The work is still in its infancy, but promises well for the future. 658

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

872 Of *private institutions*, aided by Government, there are
797 the German Mission School at Anandapur and the Roman Catholic Boys' and Girls' schools at Vírájpet. Regarding *private unaided schools*, it is difficult to obtain reliable information as to their number and attendance. They are generally of a temporary and very insignificant character.

871 Of the 1,545 pupils at School in March 1870, 1,422 were
.2 in Government Schools and 1,082 children Coorgs. Assuming that the present population of Coorg is 120,000, of whom about 25,000 are Coorgs, the number of children under education in the Government and aided schools, gives a proportion of one child at school for every 78 people of the whole population or nearly 13 per thousand; and as 1,082 Coorg boys and girls attend these schools, of one Coorg child for every 23 people of that race or 43 per thousand, the proportion in the case of the latter being unusually large and satisfactory.

C. CHRISTIAN INFLUENCE UPON THE COORGS.

1. THE ROMAN CATHOLIC SETTLEMENTS.

563 Whatever the moral and political vices of the Coorg
795 Rájahs may have been, in religious matters they showed a
643 tolerant and liberal spirit, which at the time put to shame
175 the intolerance of many Christian Governments. Dodda-
[798] Vírájender extended his protection to the poor fugitive Roman Catholics who fled from the claws of Tippu Sultan, when in 1792 Lord Cornwallis besieged Seringapatam. They were Konkanis from the western coast, had incurred Tippu's particular displeasure for their assistance in provisioning General Mathew's army and had come into his power after the fall of Bednore and the siége of Mangalore in 1783, when he settled

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

797 was appointed here in 1852. The Rev. Mr. Fennell B. A. succeeded him early in 1853, and the Rev. M. O. Deane B. A. took charge in December 1866, and was followed by Rev. J. Wynch M. A. in December 1868, who left in December 1869, when the chaplancy was vacated till December 1870 and then filled by the Rev. C. H. Deane M. A.

3. THE PROTESTANT MISSION OF THE BASEL SOCIETY.

797 When the account of the reduction of Coorg arrived in
648 England, considerable interest was awakened in behalf of the inhabitants of the new Province, whom British arms had delivered from cruel bondage, and whose brave and frank character seemed to establish a peculiar claim upon the sympathies of the friends of Indian missions.

General Fraser on the 10th June 1834 in a letter to Mr. McNaughton, the Secretary to the Government of India remarks:—

"There is not probably a spot of ground in all India of this limited extent capable of so much improvement as Coorg. The people appear to have little or no attachment to the debasing superstition of the country and their minds seem to me to be more open than those of any other Indians, I have seen, to be prepared for receiving the light of the Christian religion, while their intellect may be expected rapidly to expand under the influence of that education, they are themselves soliciting." The noble-hearted General offered his share of the prize-money as an endowment of a Protestant Mission and the Wesleyan and the London Missionary Societies were inclined to extend their operations to Coorg, but both Societies subsequently found, that they could not spare men for a new Mission at a distance from their older stations, and thus a good opportunity was lost. General Fraser subsequently established a school at Fraserpet which he endowed

[871]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

with a sum of Rs. 300, the interest of which goes towards the teacher's pay. The school is now under Government management and incorporated with the Anglo-Vernacular School. 797 648 [871]

In the year 1834 the Basel Missionary Society commenced operations on the western coast, in the neighbourhood of Coorg, and extended their stations to the north and south. Mercara and Vírájpet were now and then visited; but no proposal was made to the Committee to occupy Coorg. Thus the country remained nearly twenty years under British rule without the establishment of a Mission, until Dr. Moegling in 1852 was in an unforeseen and singular manner led to commence the long delayed work.

Being on the point of returning to Germany to recruit his shattered health, he was visited by a Coorg man, disguised as a Sanyási, who applied for instruction in the Christian doctrine. He was an intelligent and astute Coorg and the story of his life highly interesting. Having been baptized on the 6th January 1853, Stephanas Someyah of Almanda in Beppunád, returned unexpected and unnoticed to his house. His wife received him with great joy and declared that she would live and die with him. On the following day Stephanas took formal possession of his house, and Dr. Moegling, who had accompanied him, resolved on standing by the family and becoming security to the creditors, who speedily assembled for the liquidation of the debts of the convert. Two days afterwards his neighbours and relatives drove him and his family out of their house at night and forced them to take refuge with the missionary at Vírájpet. The Superintendent enquired into the case and the Chief Commissioner, Sir Mark Cubbon, to whom the matter was referred gave the following decision:— 797 578